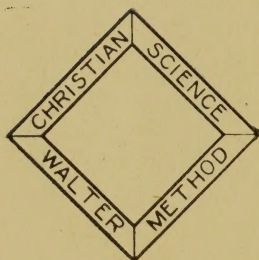


THE ALLNESS
OF GOOD

WILLIAM W. WALTER







Scarce

20⁰⁰

THE ALLNESS OF GOOD

BY

WILLIAM W. WALTER



PUBLISHED AND FOR SALE BY
WILLIAM W. WALTER
326 NEW YORK ST., AURORA, ILLINOIS

Copyright, 1924
By
William W. Walter

All Rights Reserved

UPB

THE ALLNESS OF GOOD

Chapter I

The Principle

“Thou believest (hath faith) that there is one God; thou doest well: the devils (evil doers) also believe, and tremble.

But wilt thou know, O vain man, that faith without works (without visible proof) is dead?” James, chapter II, verses 19-20.

Yes, the entire Christian world **claim** to believe that there is but one God, one Cause and Creator. But, as James points out, this believing in one God is nothing more than the evil doers and sinners believe. In the second verse quoted, James calls to the attention of the so-called Christian that to merely claim to believe in one God, one Cause, and then act, think, and live as though there were two or many, is to discredit their wordy claim of believing in one God or Cause.

To claim to believe in one supreme God, or Cause, and then act and live as though there

were many causes, is a situation which must come about, not through choice, but through superstition, erring imagination, and ignorance. It stands to reason that if the individual actually understood to the point where he could prove it, that there is but one God and Cause, he could not then be deceived into believing that there are two great causes, namely, God and devil, good and evil.

If we start with the Christian claim that God, Good, is all-powerful, the all-power or Almighty power, we not only through this claim, deny power to evil but also deny actuality, or reality, to evil. This follows because, if Good is held as the only power, or Creative element, then evil could not be actual, unless Good created it. But Good could not create evil; because the very moment that Good began the creation of evil, Good itself, would cease to be Good. Therefore, if it is admitted that God, good, is the only creative power, then, in actuality, there is no evil creative force and consequently no actual evil. That which we have called evil, can be only a seeming, the projected image of erring imagination, or false sense, and that is

why the erring objective thing or condition vanishes when the false sense responsible for it is destroyed (corrected) through right Reason, (the Christ or Saviour).

In the science of metaphysics the principle is strongly held before the student that to work scientifically he must have ever in mind the reality of good and the unreality of evil. The beginner in metaphysics and, also, many of the older students find in actual work, that to hold in mind that the good alone is all and that evil is not, is by far the hardest part of their mental efforts.

Many of my most sincere students have asked me, "How can I be sure that good alone is all?" and also this question, "What proof has metaphysics to offer in regard to the allness of good?"

The greatest trouble in answering questions of this kind is, that it is as if a child in addition should ask the teacher to explain clearly to him a question involving trigonometry. It is not hard to explain and prove the allness of Good to the individual whose mentality has unfolded to the point where he can understand the explanation given. How-

ever, as the teacher can give the child in addition the explanation involving trigonometry (even though he cannot make the child understand it) so I shall give the explanation and positive proof of the allness of God, Good, to my readers. If they fail to understand it, the reason will not be that the explanation is not clear but that they have not yet taken the preliminary mental steps so that they can comprehend the allness of Good even when the absolute proofs are presented. It is a hard task to give visible proof, of an invisible power, and visible proof is what the beginner expects. Jesus was confronted with the same task and the best illustration he could give of Spirit was to liken it to the wind, he said, in substance, that Spirit was like the wind in that no man can see it come nor go, but we know by its effect on other things that it is here. The allness of Good is provable in the same way.

The first question to be asked and answered is this, "Is there such a thing, condition, or quality as good?" I think that my readers will agree with me that there is.

The next question follows, "Is good a thing, a condition, or a quality?" We speak

of good things and good conditions, but things and conditions are, in reality, only good when the quality of good is present. Therefore, it is plain to be seen that good is a quality rather than a thing or condition, and, since quality is a purely mental or spiritual essence, we can have no visible proof of its presence other than its action on things, or so-called objective conditions.

The next question for solution is, "Is good a mental quality or a so-called physical or material quality?" That the quality good is not inherent in so-called material things and conditions but rather is inherent in mind can readily be seen from the following: A friend advises you to purchase a certain piece of property. You buy it and at the end of two years you could sell it for ten thousand dollars more than you paid for it. You would then consider the advice given as good advice. But, if instead of selling at that time, you hold it, the price of property falls and you are forced to sell at a loss, the question again arises, "Was the advice good or bad?"

Some claim that good is a relative word and this may appear true to perceptive sense,

but a relative good could not rightly be claimed to result in a permanent evil. Actual good, as used in metaphysics, is not a relative word. It is a positive ultimate, and nothing short of that is actual good. Many so-called metaphysicians through faith **cure**, namely, the patient's faith that a certain method will cure his ills give only what they are pleased to call "silent treatment". Many **cures** have been effected in this way. However, the same blind faith in any drug or method will produce the same cure for the patient, because it is his own faith that produced the **cure**. Is such a practitioner doing actual good? Decidedly not.

First let us see why the patient experienced the illness. He, wittingly or unwittingly, violated Nature or God's law, by thinking wrong. He allowed and mentally entertained the conception of sickness as real. This is false sense, or evil, and this brought him the customary reward of experiencing the evil he thought real. This is Divine justice.

Next the unwitting sinner in his extremity seeks help and because of false advice, and

false teaching of past centuries goes to a doctor who employs drugs or to a so-called metaphysician who gives silent treatment only. In either case he will receive help only in proportion to **his own faith** in the method used. When the pain or trouble has ceased the doctor or metaphysician feels he has done a good work. In the case of the medical doctor it can be claimed that he honestly accomplished what he set out to do, that is, relieved or corrected a so-called bodily condition. In the case of the metaphysician, it is the reverse. He claims to heal—make whole—the mind or soul of the patient and he has not done so at all, for he has in no way, by the silent treatment employed, added to the wholeness of the patient's understanding of Life, God, and therefore has done no permanent good. On the contrary, he has really done harm. In accordance with the justice of God the patient suffers because he has indulged wrong thinking, and when the metaphysician attempted to help him through silent means alone, he was ignorantly helping the patient to set aside the justice of God, and thus the patient is merely made

stronger to think and do still more wickedness.

No actual or permanent good can be claimed in any case other than that which comes from enlightening the patient's understanding through explanation and teaching the allness of Good.

While it is true that certain qualities and conditions may be said to inhere in specific things such as hardness in steel, yellow color in gold, etc., yet such use of the word "quality" has only to do with the objective universe. In the realm of the real the quality designated as good, inheres only in the mentality or mind that is good or God, therefore, is purely a mental quality; in fact rightly understood, good is much more than a mental quality, for it is a mental substance and is that mental substance out of which all good and right things in the universe is formed. To further elucidate this, I will call to the readers thought Paul's famous statement that "faith is the substance of things hoped for." Faith, like good, is a mental substance. Faith is the primary state of the mental substance out of which the mind

fashions or shapes its desires into form ; faith in good might be called the mental seed out of which Mind, God, evolves all good things and conditions. Yes, faith is really the germ of the mental seed—the thought desire—which, when planted in consciousness and carefully nurtured brings forth abundantly. But faith, like the tiny mustard seed, will not grow and produce unless it is planted in proper soil. The mustard stalk, tree and flowers cannot be seen in the mustard seed, yet under proper conditions they unfold from the seed ; so with the fruition of our hopes or desires. If faith in a good idea is planted in the proper mental soil, namely, a good mentality or good consciousness, an unfoldment or transformation takes place and the germ of faith planted in the good idea with full hope of fruition will be transformed into the substance called good. Later, the fruitage of this good comes into existent being,—is objectified—as the flower and fruit following the growth or unfoldment of the good idea in consciousness at the point of mental conviction. As a mustard seed will produce a mustard plant and flower, so also a faith seed—right thought—of health and

success will produce in the flower and fruition, not sickness and failure, but health and success. Faith in good—not blind faith, but the faith or mental conviction that comes from actually understanding the allness of Good—is the mental germ which when grown to maturity through continued “hope and charity” without fail brings good into our consciousness and life experiences. Faith, Hope, and Charity, the wonderful mental trinity of the great Paul, are mental qualities.

The question might be asked, “What do you mean by faith in good?” The answer always must be, “Faith in the **allness** and all power of Good, faith or self-confidence in the all powerfulness of your right and good thought.”

We might also ask, “Hope in what?” Hope is expectation, therefore Paul’s admonition is to hope in good, that is expect the good. Expect good only and never expect evil; in other words, always expect good results to follow your own good thinking. As has been shown, faith is the mental motive, the thought germ, which we should place in the seed of thought which, later,

evolves into desired things. Hope, is a constant or continued expectation of the good and might be likened to the necessary sunshine and rain needed to unfold the mental seed thought planted by faith.

The last of Paul's trinity named by some writers Charity and others Love, he tells us is the greatest of the three. Charity, or Love in the broadest sense, has been explained or defined as universal good-will toward all good things. Good-will is good in action, in fact, it is goodness itself.

Charity has come to mean only the giving of alms and thus has lost its original meaning as used by Paul. Charity is Love. Not the kind of Love that ends in mere words but an active Love, a love that animates us to do good deeds. The Love, or motive that causes a rich man to sign a check for so-called charity because he thinks it is duty or policy, is not the Charity or Love that Paul speaks of. The Charity or Love he speaks of is the Love of Good that urges us to do some permanent good to our fellowman. This is the motive of the painstaking endeavor to teach them the allness of good and thus perma-

nently liberate them from the trials and ills, the direct result of their wrong thinking, and thereby unfold in their consciousness the truth of Life.

The teacher who was asked by the child in addition, the question in trigonometry would have found it impossible to give the child a short and simple answer that the child could understand. But were the teacher interested enough—had enough of Love—she could explain to the child the necessary preparatory steps so that eventually the answer could and would be comprehended. In like manner I am striving—and every true metaphysician will strive,—to lead you step by step to a better altitude of mind so that eventually you will be able to comprehend the absolute allness of Good and the consequent nothingness of evil. Having found that good is not a quality that inheres in so-called matter, things, or conditions, but rather in mind, and also having pointed out that good is more than a quality, and is in reality a mental substance, we are now ready to take another step forward in solving the so-called mystery of godliness, or Good.

Chapter II

The Primal Element.

Good is a quality and also a substance; it is even more than this, it is a mental element as I stated before, and is the primal element of which all the reality of the entire universe is composed.

While it is not apparent to the average mentality that this is a mental universe, yet such is the absolute fact. Good is a mental element, the primal element, substance, or quality which embraces within itself every thing and condition that is good, that is, real, true, right and harmonious. This primal mental element to which we have given the name mind, is the one and only element in the universe. In fact, it is the universe itself in its three distinct positions, states, periods, or whatever other name we choose to designate these positions. The first position, for want of a better term, we will designate as mind in solution, the mental element or sub-

stance in its primal state before organization, formation, or characterization has taken place. The next position is that which is known as subjective mind.—Not sub-conscious mind.—This is the formative period, in which formation, organization and characterization take place. It is the mental state in which thoughts and ideas are subjected to right reason on the right side and blind belief (erring supposition) on the wrong. Next and last, we have objective mind and this objective state is what we call the visible universe. The wrong, or evil objects and conditions are the untrue, hence unreal projections of erring belief, and the right or good objects and conditions are the true or real projections of Mind, God, Universal Good. The good objects or conditions are in fact but the objective state of the primal Cause or Mind.

To the Christian believer who pretends to place absolute reliance on the Bible as his guide and text-book to eternal Life, I would say that the thirty first verse of the first chapter of Genesis should be sufficient proof of the allness of good, for it reads: “And

God saw every thing that he had made, and, behold it was very good''. Had Genesis stopped with this verse I feel certain that it would have saved humankind much confusion and suffering.

The first verse of the second chapter reads: "Thus the heavens and the earth were finished, and all the host of them''. According to the preceeding verse they were all very good. However, as the individual mentality unfolds from a first—or child (belief) position to the second—or Christ (Reason) position it is no longer satisfied with mere blind faith or belief in such statements. When once true Reason is awakened in the individual, this reason must be satisfied before mental rest or harmony can be obtained and the only way to gain mental harmony on any subject which is not clear, is to reason until the subject or idea in hand is fully understood. Then will come the peace that passeth understanding, or rather the peace and harmony that passeth to us through having gained understanding, and this is the third—or Father—state of Mind.

Chapter III

The Pioneer.

The religious world of today is in greater turmoil and uncertainty than ever before. The reason for this is, that the individual mentality is rapidly awakening to the reasoning state and is asking for proof to corroborate previous teachings which in times past were accepted through blind faith. The vast majority know not what they are asking for when they ask for proof, but, some day all will awaken to the truth that they are in reality asking to gain understanding of the actual of Life, the allness of Good, which is the only real and lasting proof in a mental universe.

Those who were brave enough to preach universal salvation even an hundred years ago, were decried and maligned, and many heard their statements of universal salvation, with horror. But now we hear scarcely any-

thing else preached and the creed or cult which teaches or preaches that their church or their creed is the only door by which any may gain heaven, are few indeed. This shows that the universal bondage placed upon the blind believers by their blind leaders is surely and with certainty being removed through right thinking and reason. Already there are many who can think or reason sufficiently to satisfy themselves and others that eternal hell-fire and a personal God are but imaginary myths even though they have not yet awakened to the proof and understanding of why such things cannot be true.

To positively assert that the good alone is all in the very face of the apparent abundant proof that evil also exists, seems much like the rantings of an insane person to those who have not as yet awakened at all to the real of life.

If any scientist two hundred years ago had advanced the idea that a musical instrument would be played in New York and be clearly and distinctly heard in Chicago or San Francisco, those who heard him advance this idea would have said that he was insane to

make such an absurd statement. But we have the Radio with us with all the beauty, joy and enlightenment that accompanies its successful operation. Thus, a statement that seemed irrational less than two hundred years ago has become sane and commonplace. Now anyone stating that an instrument played in New York cannot be heard in San Francisco is looked upon as the one that is insane or ignorant.

Pioneers along all lines have become used to being called insane, and therefore continue their good work of unfolding the realities of Life, undisturbed by ridicule or criticism. If your honest efforts in teaching the allness of Good, cause you to be mentally stoned, remember the Master teacher and his trials in the same work.

It should be apparent to any careful thinker that if it is a fact that there is but one God or Cause in the universe, then this one Cause must be the all-cause. It is evident to all that there is good in the universe and therefore once having admitted that there is good in the universe, it proves absolutely that the first Cause or God is and must be

good, for it would be impossible for an evil cause to produce good.

Some of my readers might say that on the same line of reasoning it would be impossible for a good cause to make evil and yet because there is evil in the universe it proves that there is an evil cause to produce or create the evil. If evil were real or had a foundation in fact then the latter reasoning might be sound, but evil is false sense only and therefore the objective evil is a falsity, the product of erring imagination and has only the reality that erring imagination assumes. This erroneous theory can be advanced only by those who do not understand at all the actual nature of good and evil.

For many centuries, humankind has been seeking for that which is the cause, power, force, or thing that creates and governs the universe. Whether the seeker was looking for a cause, a power, a force, or a thing, depended entirely on his viewpoint relative to God. A small minority sought the creative energy as a universal power, the great majority sought for a creator as a creative

thing or person. Many still believe that a personal God or Ruler, created and rules the universe much as a super-man would do. Therefore, in their quest to find God they have constantly looked forward to finding a personal ruler, or in some cases a supernatural being, but yet with much the same traits of character, though of larger aspect than the individual himself.

Chapter IV

Blind Leaders

For ages, we have had our teachers and our preachers, and, for the most part, it was a case of the blind leading the blind, because these teachers and preachers had no more clearly defined sense of what their God was than the blind followers who took their word as gospel truth without common sense reasoning or established proof. I have no criticism to offer upon these teachers or preachers, for in nearly all cases they taught and preached the very best that they knew. Certain it is, however, that, as time goes on, the people who blindly follow blind leaders are getting more and more under the bondage of evil rather than free from it.

Regardless of the wonderful progress made by the human race in regard to inventions and labor saving devices, the grand point of life—the scientific understanding of God the creative energy—remains untouched, because these blind leaders say to the pioneer searcher or right thinker, “Hands off the Bible and our religions, for they are sacred and must not be disturbed.”

However sacred the Bible may be, the misconceptions taught from it by blind teachers and preachers should not be held as sacred. The race is now fast awakening to the fact that these teachers and preachers are not at all in accord as to what the Bible teaches, and also that riches and the power that comes from position do not make health, happiness and a harmonious life. Therefore, right thought is awakening in every corner of the world. Many a rich man or woman would give all his earthly possessions to be healthy and harmonious. Many an honest minister would give his most cherished possession for positive proof that what he is preaching is actual truth so that he might gain for himself mental peace.

One of the final contributing factors in the non-discovery of the true God, or Cause, is that through ages of biased use the original sense or meaning attached to certain words contained in the Scriptures, the oldest treatise on metaphysics, has been partially changed or entirely lost.

Abraham is accredited with giving the name Almighty to that thing, cause, or substance which we of this day are pleased to

call God. He did not mean to intimate that there was a personal ruler who was almighty, but rather that the all-might, was the one and only creative power in the universe.

Humankind, almost from the cradle to the grave, has heard preached the erroneous doctrine of a personal God or Ruler, and because of this, they are all seeking in the wrong place and the wrong way for God and heaven, meaning creative power and universal harmony. That wonderful master metaphysician and wayshower, Jesus of Nazareth, nearly two thousand years ago when speaking on this subject said, to the Samaritan woman: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: God is a Spirit: and they that worship him must worship in spirit and in truth."

To those who preach that we must attend a certain church to gain salvation, or to worship—learn to think rightly rather than to offer senseless adoration—I should recom-

mend that they carefully digest the words of the Master to the Samaritan woman. God is a Spirit. In other words, God, or the creative Cause, is a mental quality named good. They that worship him must worship him in spirit and in truth, that is, our worship must consist in thinking only right and good.

Some may ask, "How can we gain a correct or practical insight or understanding of what the Master meant when he spoke of God as Spirit?" The great Paul in striving to show forth or make his followers understand the true meaning of spirit said in substance, that we can know of the invisible Cause that does not appear, by carefully observing the things or effects that do appear.

From this standpoint, let us view what takes place when some one is said to have departed this life. We frequently say, his spirit has left him or that the Soul or Spirit has left the body. We also know that when this occurrence seems to take place that the so-called life of the body has also departed, likewise the consciousness, or mind, of the individual. Then is it not reasonable to

suppose that the Spirit, Life, Consciousness, Mind and Soul of the individual are one and the same?

As I stated before, much of our confusion pertaining to God or the one Cause, has been handed down to us through giving a fictitious sense or meaning to the words that were originally used to denote the all-might, or universal Cause. It should be evident to every one that if when in supposition we remove one thing from the universe we can see that all causation would then cease, this would be proof positive that the thing removed was the one and only Cause. Were it possible to remove mind or consciousness from the universe, we all know that all life, such as knowing, action and feeling would cease and everything be void. Thus reason conclusively proves that mind is the sole life, cause or energizing power in the universe. Call it Spirit, Almighty, or God if you choose, but the change of names does not change the fact. Some might erroneously think that we now have two causes, namely, mind and good. In regard to this, I will state that God has always been taught as a trinity in unity. Mind and its quality, good,

and its quantity, truth, is this trinity in unity. Mind,—intelligence, or right consciousness—is the primal element of all life or being. Mind with its quality good, and its quantity truth, comprise the sum total of all that is real or actual.

Some writers speak of relative truth as well as actual truth. Relative truth might be said to be partial truth, yet not fundamental truth. Relative truth might be said to be truth according to visible appearances or conditions; whereas the actual truth pertaining thereto might be far different. We must not overlook the fact that we are dealing with metaphysical facts rather than physical effects. In connection with this, we must continuously remember that we are speaking about the realm of reality rather than the realm spoken of as the objective universe. It should readily be apprehended that in a purely mental realm, truth would be the only reality. Therefore, truth alone would be the only **quantity** in the realm of the real and consequently, untruth could not be accepted as **something** where all quantity was taken up by truth. Likewise, as has been previously shown, the quality good

is not primarily resident in so-called things of the objective universe, but rather, is a mental **quality**.

It should seem reasonable to all that what is natural to a thing or element would be the real of the thing or element. I am sure that all will agree that good is the natural state of the individual mentality, and that evil in mind or thought is not the natural but rather the unnatural.

Mrs. Eddy, the greatest metaphysician of her time, fully realized the misconception and confusion arising in the thought of the individual whenever the word God was mentioned. Therefore she made the attempt to clarify the conception of the individual seeker by the use of two different terms to signify God and devil, good and evil. She used the words Truth and error in her writings and thus strove to show that actual truth is the only reality and that error is the seeming, and the seeming cause of all that is ill or unreal.

In Bible writings, God is supposed to be the creator of all that is real and good and the devil the creator of all that is evil. Correctly understood, these writings simply

mean that **right thinking** is the creative force responsible for all right, good, and true thought, and that **wrong thinking** is the erroneous cause of all false sense and its ill objectification. These ills, having no foundation in truth, must be untrue, hence unreal. Few of those who have read or studied the Scriptures were able to comprehend that, if the good is real, by the same line of reasoning, the evil must be unreal.

Humankind have not taken kindly to the latter suggestion because they believe they can prove the reality of evil through their own feeling and seeing. They have not learned the great fact that perception uncorrected by reason and understanding is not to be relied upon for proof of reality. They have erringly taken the mere experience of feeling or appearance as proof of reality.

Who has not had the experience of being misled by his sense of sight or feeling? Who has not had the experience of feeling a bug or fly crawling on his bare skin and later discovered that it was only a seeming? The same is true with sight perceptions. We need but to look down a railroad track and see the rails coming together in the distance

to have proof that our sense of sight not corrected by reason is not to be relied upon.

When the fundamental facts pertaining to metaphysical or mental healing are better understood it will be clearly seen that the first work attempted by those who desire to enter the mental healing field is to prove to themselves the absolute certainty of two outstanding facts, the first is that the **good only is real and actual**, and the second, that all evil is but the objective state of erring thought regardless of whether it is expressed as action, feeling, or form and therefore is but a seeming reality, with no actuality or reality whatsoever. The mental practitioner should gain a true understanding of the words good and evil. It should be clear to him that evil is that which seems to be, but **is not**, and that good is that which really **is**.

It may sound queer to the unthinking to make the statement that no so-called sick person can through right reason and logic prove that he is sick. Nevertheless the only proof that he can offer is an erroneous appearance or feeling.

Chapter V

Right and Wrong.

To right the errors of the past and point out the truth pertaining to the present and future is the work that must be done by the understanding metaphysical teacher. Others cannot do it because they have not the required understanding regarding actual life. Having had many years of experience in the healing and teaching field, I have often witnessed the terrific struggle of some honest heart in striving to gain the right understanding pertaining to God, the primal Cause, and thus be able to solve his particular life problem. Truth itself is simple, it is the erroneous teaching and beliefs of the past that cause the struggle. We must let go of what we had, before our mental hands—thought—have the necessary freedom to grasp the new and true.

Often it was necessary to explain the fundamentals of life to the student from many different standpoints, before he could gain the right sense of the words spoken to him.

It was during this actual work that I discovered that the more religious or pious the student or patient was, the harder it was to make him understand the truth about Life and God and thus prepare the way for permanent healing. I often found that a patient with little or no religious training or belief would readily grasp the fundamental facts and be quickly benefited.

Since placing my writings before the world I have received thousands upon thousands of letters from those who have been benefited or completely healed through having their reason awakened to the point where they could apply right thought to their own mentalities and thus heal themselves. Occasionally, however, I receive a letter from some one who has read nearly all my writings and has read into them their **old sense** of God. While praising the writings and saying they are in direct sympathy with them, they show clearly by their letters that they still have a personal God or power upon which they rely. The usual ending of these letters is; "I have been benefited by reading your writings but why have I not

been completely healed?" The answer is plain. They have admitted or accepted only that part of the writings which agreed with their present thought and therefore there was only a partial change of thought on their part and, consequently, a partial healing experienced.

The great Paul, in striving to make the teachings of Jesus plain to his followers, had recourse to the two words carnal and spiritual to make plain the two opposite states or view points, that is, the mental, or spiritual, and the so-called material view point. The term "carnal mind" as used by Paul meant the state of mind in which the individual judged all things according to the flesh or as matter. In other words, the carnal mind is that state of the individual mentality where the individual accepts sense perception uncorrected by reason, as proof of reality. The old worn out phrase of "seeing is believing" expresses this state of mentality. The "spiritual mind" Paul speaks of, is the state of mind in which "Christ has risen", that is, where right Reason has been enthroned and the individual has gained at least a measure

of understanding of the fact that we live, move, and have our being in and through the mentality, and not primarily through the body, as appearances would seem to show.

Paul, in his various letters, pointed out to his followers that so long as they believe in accordance to appearances they were still dead (meaning that they were in ignorance) to the true life in mind or spirit. At another time this great thinker said, "If Christ is not risen then is my preaching vain," meaning if right Reason has not yet awakened in you, then you will not understand my teaching.

As previously stated, Mrs. Eddy in her writings, in striving to make this same point clear, used the two terms Truth and error and also Divine and mortal mind in the hope of thus awakening her students to the true state of affairs.

Having found by actual experience, that often a new or different presentation of this question has enlightened many, I shall in this book advance the two terms "right" and "wrong" in endeavoring to make metaphysical truth plainer to my readers. The Standard dictionary gives as definitions of

the word "right"; first; "being or done in accordance with the constitution of things or the will of God". Second; "being in accordance with truth or fact."

Webster defines the word as "conformity to the will of God or to his law, the perfect standard of truth and justice." Second; **"in morals and religion; just; equitable; accordant to the standard of truth and justice, or the will of God."** Webster defines the word "just" as "true, founded in truth and fact."

Referring to the first definition given, we should understand that the "constitution of things" mean the nature of things. In other words, the natural state of a thing is its true or real state and in accordance with the will of God, good, the primal Cause. According to the definition given, "right" would be that which is natural, true or real. Therefore, Mind being the primal Cause, right thinking would be the natural truthful and only real activity of the primal Cause. From this it can be seen that the individual who desires to be well, happy, and to understand the reality of life can attain this end through

a right thought process. Carrying our reasoning a little further, we can note that if "right" or right thought is the only creative Cause of all that is actual or real, then wrong thought, by the same line of reasoning, is not a real causative power but only seems so through self-deception. Self-deception—sheer ignorance—only could make an unreal thing or condition seem real. A thing unreal, though manifest to perceptive sense as real, must be and is simply a **seeming** which has no actuality or reality, even though viewed by the individual as real and actual.

Having through right reason arrived thus far in our search for the actual, the next step is to begin the work of rectification of our own thinking pertaining to our former erroneous beliefs relative to God and man, Soul and body, Cause and effect.

Chapter VI

Rectification

If only the right is true or fact, then only the right is natural or real and, therefore, the wrong or evil in life is untrue and unreal.

The command to "work out your own salvation" means simply to rectify in your own consciousness the monstrous error of believing that both right and wrong, good and evil are actual and real.

The mental element, the individual mentality, your soul, is so constituted that it causes you to experience as real every thing or condition that you **positively believe** to be actual or real. Your believing that a certain ill or condition is real is your first step toward experiencing it and, if you carry your erring believing to the point where you **claim** it as your own, this gains you as a reward for this ill thinking, the experience or appearance of the very evil or ill you believed to be real. Thus the individual becomes self-mesmerized (self-deceived), and points to the appearance

or condition of the ill appearance as a positive proof of the reality of such a thing or condition, whereas it is merely an exhibition or mental manifestation of what the individual believed true, and therefore is no proof of the real and natural at all.

The individual mentality when actively engaged in thinking can be likened to a moving picture machine before which is being run a film upon which is depicted the actions of a man supposed to be sick. In accordance with the known laws of photography, the actions of the sick man photographed on the film is projected on the screen. The photographed picture of sickness on the film and also the objective picture of the sick man on the screen in no way contaminate or make the light of the moving picture machine sick. In like manner, the individual mentality is perfect in its quality and is not contaminated by the erring belief, such as wrong thought that is allowed to come into consciousness and which is projected or exhibited on the body as illness. The mental element remains pure. The objective ill is only the experience of false sense. It is clearly evident that the

proper way to change the picture on the screen from a sick man to a well man is to change the film and place before the camera light a film upon which are depicted the actions of a well and happy man and then the corresponding picture on the screen will be that of a well and happy man. So likewise, the individual mentality in its work of rectification must change its film—its thinking—and must exclude from its conscious thought the belief in the reality of the specific ill and also of evil as a whole. Then will come into the experience of that individual the healthy, normal experience which is the true state of his Being. If we interchange every few minutes, the film of the well man to the film of the sick man, we have in the objective picture, first, the well man and then, the sick man and visa versa. So also in the individual mentality. Therefore the sense of evil or sickness as a reality as well as the belief in its reality must be **cast out** and **kept out**, if we desire continuous health.

In the work of rectifying and stabilizing its thought the individual mentality must gain a true sense of the fundamental truth

that regardless of appearance or experience, the fact remains that good and truth are the only realities of life. In the further work of rectification, all beliefs that stand opposed to the realities of life must be cast out or reasoned out of existence, and all sense of reality eliminated from these erring beliefs through gaining an understanding of their relation to the actuality of life (the actual pertaining to the individual problem or to the actuality of all life.)

Chapter VII

The Saviour

In the period following the crucifixion of Jesus we find many teachers of metaphysics advocating that reason,—right Reason— is the Christ, the Saviour. From what has been pointed out here, it can readily be seen that only through right reasoning or right thinking based upon an actual understanding of the positive allness of good can the individual hope to free himself permanently from former erring teachings, and beliefs. Thus, he may gain for himself a continuous harmonious state of mind which expresses itself in what we call perfect health.

Jesus was the name of the man; the Christ in him was the logical reasoning or right thought process through which he rectified the errors of sense of those who came to him for help, and thus healed them. Therefore, right Reason is the true mental Messiah, or the Christ that was to come and has come. In fact, this Christ always was here and ready at all times to liberate all humankind from the dire results of wrong sense and

thinking such as sickness and trouble, through the active use of the Christ, right thought or Reason.

I capitalize right Reason merely to emphasize and make plain my meaning to the reader. Logically there is no wrong reason, for wrong reason is not reason but unreason. The same use of other capitals holds good also. There is no High Truth nor Low Truth, nor Divine Mind and mortal mind. When actual understanding comes to the individual he will readily comprehend that truth is truth and nothing else. Relative truth is not truth but belief. Real truth is all and is eternal. So also with Mind. It was a mistake to use the term "mortal mind" to denote temporary erring sense, without making a careful explanation of such use. Mind is intelligence. Erring imagination or erroneous supposition is not Mind, intelligence, but is ignorance or lack of intelligence, namely, false sense.

At this point, the question may arise in the reader's mind whether or not anything in this objective universe is real. The word "real" means many different things to many

different people, and, therefore, before the question in thought can be answered intelligently we must look into what the inquirer actually means by the word "real".

To perceptive sense there is nothing more real than that which we call the visible universe, and from that view-point the evil we perceive would have the same reality as all things else.

From the purely perceptive plane of thought not corrected through reason and understanding, all things we see, have the appearance of reality. However, every individual has found through past experience, one or more incident where some thing or condition seemed real to sense, which, later, when reason was applied thereto was proved to be but a seeming and not an actuality.

It is certain that every thing both good and evil, true or untrue, right or wrong will **seem real to you** in the proportion that you make it real to yourself, regardless of the thing under consideration. Nevertheless, a wrong answer or effect is never the **real** answer or effect even though to erring sense it appears to be.

If only truth is the actual, then only such things and conditions as measure up to truth can rightly be claimed to be actual and real. From the same stand-point, if right is real, is truth and good, then all things and conditions that are wrong or evil are not real even though they seem to possess the appearance of reality.

It is the natural state of the mentality to be right and good. Therefore, any so-called state of mentality that is wrong or evil or inharmonious is unnatural, consequently unreal, and can be rectified through right thinking or right Reason and thus its seeming inharmonious objective appearance destroyed.

The so-called evil state of mentality is not a true mental state at all; it is but a false sense or erring belief mentally entertained by the mentality.

Paul said in substance,—that this present life is the school-master which leads us to Christ. In other words, the present state of existence or consciousness in which we find ourselves is an infantile state, in which and through which, we must gain the ability to reason logically and rightly and thus grad-

uate into, or, rather, unfold into a perfect state of consciousness. In the doing of this, we automatically acquire understanding of the actual and thus become immune to the erring beliefs of false sense, which are responsible for the erring conditions and experiences which we individually experience. This infantile state is not a corrupt state of mind, it is merely a state of mind wherein the mentality allows itself to be swayed and governed by beliefs and appearances, rather than by the Reason and understanding.

If the inquirer means to ask whether the universe is real as matter, then the question is answered by stating that, there being no matter, there could be no material universe objectified. However, it is not good practice and does not help us to unfold into the truth of being, to haggle about the use of certain terms or words.

We are conscious of an objective universe and a certain class of thinkers may call the objects in the universe matter, if they choose. But, scientifically, the objective universe is the objective state of mind, or, more correctly stated, it is the sense of mind objectified in form.

That the objective universe is not in reality what it seems to be, will in time be proven to all thinkers, after they have learned to reason correctly. The objective universe, rightly understood, is a universe composed of forms of thought with no more substance in the form than there is in the form that appears in the mirror when you stand an object before it. The reflection in the mirror has no substance of its own but merely is the reflection of the object before it, hence it is not a real object but a reflection or form appearance of the object before it. In like manner, the thought forms seen in the objective universe are reflections with no substance contained in them, for the substance of the thought form is in invisible mind, which is the procuring cause of the thought, or sense, that is later objectified in thought form. Therefore, correctly understood, so-called objective things have just as much reality or substance in them as any reflection and no more. That is why the body changes to conform to a change of thought.

I will illustrate this point from experience. Nothing was more real to my perceptive sense as actual flesh and blood—matter—

than was the first case of a large goiter that came to me for healing. So real did this huge goiter seem to me at that early date in my healing experience, that I hesitated in taking the case and asked the patient to give me time to consider it. At length, I came to the conclusion that here was a good chance to test the truth of Mrs. Eddy's teaching that sickness and disease are always a case of wrong thought, and that what we see or experience of sickness and disease is but the exhibition of the wrong thinking, and that the correct application of right thought can make the manifestation change or disappear and the normal state appear.

With this in mind I started the mental treatment which consisted of a careful right thought or reasoning process based upon the allness of perfection and good and the consequent nothingness of the erring manifestation, and in due time that huge growth of seeming flesh and blood vanished from sight and the normal state appeared. This proved to me for all time that the goiter had been produced by the wrong thought of the patient and was the objective form of the wrong believing held in the patient's con-

sciousness. When this belief or wrong thinking of the patient had been rectified through my silent right reasoning and oral explanation, the external exhibition of the error faded from view in like proportion as I succeeded in destroying the sense of its reality in the patient's consciousness. This also proved to me for all time that, regardless of appearance and general belief, the objective universe is but composed of the forms of thought held in consciousness.

I might add that it is also true that many who have read my works or Mrs. Eddy's statements of like nature, have attempted to destroy various erring appearances and have not been successful. This is no fault of the Science or method any more than mathematics are at fault if a child makes a mathematical error and fails to get the right answer. The beginner failed because he thought that to merely sense or read directions was to know them. Right thought is something more than just repeating the right thought of others. Right thought, to have full power to enforce itself, must be backed by an actual understanding of the fundamentals of life and the knowledge of the operation of right

thought upon the consciousness of the thinker, in self treatment, or upon the patient if treating some other individual. Otherwise, the treatment is merely the vain repetition of some one else's thinking without any mental force or understanding behind it.

A careful study of my book "The Sickie" will help you to rectify the errors of sense and thus, unfold in your consciousness the understanding necessary to give your right thought the power to enforce itself.

In cases where healing is effected without the understanding of how it has been accomplished it is certain that the healing was one of blind faith, in which the faith of the patient in the reality of the disease was changed through the method or thing used, to a faith or mental conviction that the patient would be healed. However, this is not scientific healing and has nothing in common with the Christ Science. Such healing does not bring the patient nearer to an understanding of God or Mind and therefore does nothing to unfold the Soul of the individual to the stature of Christ, right Reason.

Chapter VIII

False Prophets

There are many religious creeds and churches differing a little in their teaching pertaining to God and Life. There are also many kinds of new schools of thought before the public, and no doubt each of these has a little of truth. Some rely upon blind faith to bring them adherents, others strive to gain popularity by catering to the popular demand for show and display, while yet others strive to gain readers through playing upon the credulity of the people through mysticism or emotionalism. Still others think to gain followers through the choice of a particular name for their cult, such as Divine Science, Spiritual Science, Sacred Science,—or through some attractive word as **Advanced** Science, **High** Science or **High** Truth. But time will show that all from the least to the greatest, shall bow the knee to Christ, namely, right Reason;—for there is none other way to gain and maintain continuous harmony.

Some day it will become evident to careful thinkers that wisdom, understanding, and intelligence are only three different names for the primal Cause which is now called by the name of God. This being true, it will also become evident to these honest seekers that the only way to reach God, to reach wisdom, understanding, intelligence is through the Christ or right Reason. When this day does come it will be found that one writer at least did not need to change the fundamentals of his teaching at any time, for he never wrote his opinions, but only that which he had proved.

There are so many and varying ideas regarding metaphysics before the public today that even some of the wary slip and fall and later find that they have much hard work to do over again in casting out of their consciousness the erring belief which they allowed to enter through blind intuition, mysticism or erroneous thinking. For such as these I have only charity, but a teacher should be no more than a **guide** and not a commanding master lest he deprive the students of their God given right of freedom. God is not mocked; therefore, those who

stray must at some time return to Christ, right Reason.

Many blind teachers who casually read the Scriptures or the works of other metaphysical teachers, erroneously think that by such casual reading they have gained the understanding that the writers possessed. However, there are three states of knowing and many mistake the first state of knowing for the third. A reader may read a given statement of another and after having read it say, "Yes, I **know** all about the statement," whereas, in reality, he has merely cognized or perceived the statement. To cognize or perceive anything is merely the first state of knowing and when anyone acts or teaches from this state, he is merely repeating parrot like the teachings of others. The same reader may continue to study a given statement and after due and careful thinking might say, "Yes, I know all about the statement." The fact of the matter is that if he has reasoned himself to the point where he agrees with the writer without **manifest proof**, then he has arrived at the second state of knowing only, and he could say, "Yes, I **know** that

I know.” Later, when that student has, through right thinking and reason, produced practical proof of the statement through manifested results, he has arrived at complete understanding of the statement. Then he could say, “Yes, **I know** that **I know** that **I know**”. When that state of manifest proof has been reached he will no longer strive to advance the argument that his knowing in the first place was real knowing.

This points us to the fact that it is easy to say, “I know that the good alone is all,” or, in the second state, to say “ I know that I know the good is all,” But when the individual has through careful right thinking, reasoning, and direct application arrived at the solid foundation where he can rightly say, “I know that I know that I know that the good is all,” then he can through a thought process prove to himself and others by signs following that the good is all. When that stage of unfoldment or self development has taken place, he or she will no longer strive to play on the credulity of the people, neither will he advance a single unproved or untried thought to the public. Having experienced in his own thinking the tremendous effort

and mental labor it takes to discharge erroneous beliefs from the individual mentality, he will be more than careful to advance nothing but that which he has proved to himself to be actual Truth. From that time on he will realize that there is only one thing worth while and that is the unfoldment of self to perfection. Neither will he overlook the great gain to self unfoldment that comes from showing the true way to others.

It is not enough to claim or teach the allness of good but we must learn to think it constantly and thus act it out in our daily life. Many times, a real understander will be falsely accused for doing that which he in his greater unfoldment knows to be the real good, whereas some may think he should have acted differently. It is not a good deed to give a child a sharp knife to play with, even if he in his ignorance reaches for it or causes a disturbance when you do not give it to him. The same principle applies regarding metaphysical truth. It is not well to confuse the beginner by giving to him the deep things of God, but he should be started with the simpler things that appeal to his reason

and thus awaken in him this sleeping Saviour, and later the deeper truths can be explained to him as he can bear it. This is the real good; it is understanding, it is intelligence and is the right action prompted by that wonderful mental activity called true love.

Chapter IX

Love

Love is the greatest word in all languages. Yea, it is the greatest power for unfolding good wherever there is self-consciousness. Love may rightly be called the mother of God, for in reality it is the motherhood of God. Every good thought, word, and act has its birth in Love. It is the highest sentiment or feeling of which consciousness, the all-power, is capable. Love as the motherhood of God, or Mind, gives rise or birth to every good thought, word or act that the conscious individual can think, act or speak. Love is the true and almighty motive power back of every right endeavor. Therefore, it is right to state that Love is the mother of good. However, some may mistake this statement and suppose that the mother of good, is distinct from good itself. Therefore, it is better to state that Love is the motherhood of God, the same as Truth is the fatherhood of God.

Please remember that I do not like the use of capitals in writing of God, but others before me used them, and I use them merely to conform. Relative good, truth or love are not eternal good, truth or love, and actual truth or love is no different and no more than actual truth or love even if we use capitals.

We note that Jesus, the master metaphysician, taught and preached that truth is God. We have it from his most beloved disciple John that love is God, for God is love. Jesus knew that it was an easy matter for anyone to claim that he loved God and that many so proclaimed with their lips, but their hearts and action proved the contrary to be the case. Knowing this, the great way-shower made a statement through which anyone can readily discover whether or not any certain individual really loves God. Jesus could have said, "I am Love, the Truth, the Life," but, instead, he makes the remarkable statement, "I am the Way, the Truth, the Life." **The Way** is more than mere soul emotion without doing; or desire, or feeling without active application. **The Way** is to practice love in all its active power through

doing the works of love. He who actually loves good, will think and do good, not evil. In this particular **way**, Jesus was vastly different than many teachers that came before him and many that came after him, including those of today. In the teachings of Jesus there was no oft repeated use made of the word "love," neither was it lauded before his students as a catch phrase to gain him adoration. His love was the practical love, the love power directed practically, in the way of giving help and understanding to his followers.

We read that "faith without works is dead." It is equally certain that love not lived—not acted out—is dead also, that is, it brings forth no actual or lasting good.

This wonderful individual made the statement that, "greater love hath no man than this that a man lay down his life for his friends." This does not mean that the individual should allow himself to be killed in the place of some wicked man, who according to legal law has been sentenced to die, or jump in front of a bullet meant for another.

Correctly understood, the real life of the individual is his **loving and true thought** regarding life. Therefore the statement means, that we cannot do a greater good than to lay down or apply true and loving thought through careful teaching of the truth of Being, to the end of destroying the errors of sense or thought that are responsible for the ills of our fellow-men. Thus we shall gain for them freedom from the yoke of ignorance and false teaching which is holding them in bondage to an unreal power. It is very easy to make a wordy display of the word love, but not so easy to follow the dictates of true love by actively doing the greatest good to the greatest number, which was pointed out by the Master as **The Way**.

The continued practice of hiring some one else to do our mental problems for us is not **The Way** that is good, for if we really loved the good, we should also love to watch our thoughts and actions and keep them uncontaminated by greed, jealousy, dishonesty and all other evil.

Love is right feeling, the same as truth is true thinking. Life, Truth, and Love are the

trinity in unity of all true and loving consciousness. Life means consciousness; Love means the right feeling in this consciousness; and Truth means the right thinking in this consciousness. These three combine as one in righteous or rightmindedness and constitute the mind that is God.

To talk truth and love and not practice them or give them activity, is hypocrisy of the grossest kind. When any individual shows by his works that he is honestly endeavoring through persistent search and active work to enlighten and help unfold the consciousness of humankind, you may be sure that this individual has the real love. "The Way" or active love that Jesus meant is the road all should follow. The individual who has gained positive proof that his sense of love is true, realizes that true love and understanding are one and the same and that when he gives of his understanding he is really giving to his friends the Life and Love that is God, or universal Good.

Of all the Master's disciples, John understood most and therefore loved most. In your entire life's experience you will always

find that you love most, the thing or the individual that you understand most, and that you dislike most the things and people that you do not understand. This shows clearly that metaphysically considered, love and understanding are one and the same.

To sow seeds of truth in the heart that is barren of love or right feeling is like casting seeds of wheat upon barren ground, for there is no motherhood of God in such a heart and therefore, there is no mental mother to give life and increase to the mental seed sown. If you wish to unfold or gain understanding rapidly, first, get right yourself by actually loving the good for the service you can render with this good, then greater good—understanding—will surely come to your consciousness. To seek understanding merely for selfish purposes is to defeat yourself.

To talk or write of love and not do the works that love prompts is the greatest hypocrisy possible. Such a course brands the perpetrator as the greatest hypocrite in the universe and Jesus plainly taught the reward of the hypocrite.

Cultivate a love of the search for good, think only good, and do good by applying the little or much you have of Love (understanding) and then you may be sure that these words of Paul will prove themselves true in your life experience. "All things work together for good to those who love God", good, for such is the law of the allness of good.

WORKS BY WILLIAM W. WALTER

The Pastor's Son —A Story of Creation, 206 pages, cloth bound. Price	\$1.60
The Doctor's Daughter —A Story on the fallacy of Drug Healing. 231 p., cloth bound. Price.....	\$1.60
The Arbiter of Your Fate —A Story on Man's Dominion. 249 pages, cloth bound. Price.....	\$1.60
Five Years in Christian Science —The Author's Own Experience. 209 p., cloth bound. Price.....	\$1.60
The Healing of Pierpont Whitney —A Story that will prove helpful to many 231 p. cloth bound. Price	\$1.60
The Unknown God —Vol. 1. Matthew and Mark "The revelation of the mystery which has been kept secret since the world began." Paul, Rom. 16: 25. 400 pages, cloth bound. Price.....	\$2.00
The Unknown God —Vol. 2. Luke and John. Cloth bound. 460 pages. Price	\$2.50
The Sweetest Story Ever Told —208 pages, cloth bound. Price	\$1.60
The Unfoldment —Over 200 pages, cloth bound. Price	\$1.75
The Sower, The Seed, The Soil	75c
The Christ Way	75c

Plain Talk Series—

- No. 1—Mental Practice
- No. 2—Thinking
- No. 3—Delusion
- No. 4—Sculptors of Life
- No. 5—Your Supply
- No. 6—Harmony
- No. 7—Fear
- No. 8—Practitioner and Patient
- No. 9—Business
- No. 10—The Way

Booklet, 20 Cents Each

Letters of a Practitioner and Teacher—

Letter No. 1—10c each	Letter No. 6—10c each
Letter No. 2—10c each	Letter No. 7—10c each
Letter No. 3—10c each	Letter No. 8—10c each
Letter No. 4—10c each	Letter No. 9—10c each
Letter No. 5—10c each	Letter No. 10—10c each

Published and For Sale By
WILLIAM W. WALTER

326 New York Street Aurora, Illinois

LIBRARY

Brigham Young University

RARE BOOK COLLECTION

BX

6947

.W25

1924

3 1197 22838 5172



BRIGHAM YOUNG UNIVERSITY

